

THE FIRST DUNKER SCHOOL.

D. BAILEY.

A few weeks ago, one of my boys had occasion to use a pocket testament, so he went to the library in search of one. When I saw the book he had it had a familiar look, so I took it and looked at the fly leaf; there I saw the legend, "German Baptist S. S. No. 38."

At first I could not recall the history of the book, but on second thought I recognized the chirography of Elder James Quinter and my mind drifted back thirty-five years to the time when he started his school at New Vienna, Clinton County, O., and started a church there. I was but a boy at that time and as I have no memoranda I may err from not having a clear understanding of matters at the time as well as from a failure of memory.

This was, indeed, the beginning of educational work among the German Baptist Brethren, ante-dating the organization of Salem College at Bourbon, Ind., by more than ten years and it was not until almost ten years more had passed that the work was revived, schools opening almost simultaneously at Huntingdon, Ashland and Mt. Morris.

The general church was not, at this early date, ready for a school, but this the brethren in the Fall Creek church (now called the Lexington church) did not realize, for they had ever been, and still are, quite liberal. They purchased an academy building built a few years before by the so-called Campbellite church and requested Elder Quinter to come and superintend the school. He came and the school was opened in October 1861 just as the flower of the young men were being carried away by the "war spirit" which at that time reigned supreme throughout our land. This and the lack of sympathy in the church hindered the success of the enterprise, and after three years of arduous labor the school was closed and the building sold.

Elder Quinter did little or no teaching himself. Rev. O. W. Miller, of Virginia, was the principal teacher. He was afterwards connected with the school at Bourbon, Ind., and when that collapsed he went further west and afterward severed his connection with the church. The other teachers were all ladies, the chief among them was Clara Augusta Haas. She was a teacher of some reputation in Columbiana Co., O., and did her part in making a success of the school. She also removed to Indiana and was connected with the Bourbon school, if I mistake not. The Primary Department was in charge of Mary Craig, an elderly widow lady,

and Miss Lettie Day was the instructor in music.

The trustees were not all members of the church, some prominent business men of the village were chosen on the Board. I am not able to say just how near the Institute came to success, but as it was discontinued we must conclude that Elder Quinter did not find it self-sustaining. I remember that the local patronage was fairly good and also that the brethren in charge were disappointed because the general brotherhood did not do more in patronizing the school, but an opportunity was afforded them of disposing of the building to the village for a public school building. In embracing this opportunity the Board was enabled to retire without serious financial loss.

Ashland, Ohio, Jan. 16, 1896.

THAT COMMITTEE ON GOVERNMENT.

G. W. RENCH.

Ever since Brother Cassel invited correspondence on the work of the committee I have felt like offering a few thoughts. This is done in the interest of the cause of the Master and with due regards for the feelings of all.

In the first place I am sorry that the zeal of a few of our brethren who have spoken on this subject has placed us, as a people, in the light that it has. The German Baptist brethren are telling all over this country that the "Progressives have no church government and its awful what bad people they have in their church." Many who have not the interest in the cause to lead them to investigate, believe it. I know of many Brethren preachers, however, who have been, and are yet, telling the people that the charge is *false*; that *we have all of the government* and every thing else that God ever revealed to the world; that *our* system of government was not invented by men, but has the seal and authority of heaven upon it; that we have no trouble at all to get rid of bad characters by using the method given in the New Testament. But there seems to be a number of *brethren* who, no doubt, are as honest as Saul of Tarsus while holding the clothes of his brethren who were stoning Stephen, that are so wrapped up in human systems as to be almost in spiritual bondage. They seem to be determined that the argument used by our G. B. brethren shall prevail. They are crying for "Conference" to give us a system. Now, if they mean by *us* the Brethren church, then I say *we have* all that God ever gave a soul and *all he intended his people should have* or he undoubtedly would have given us more.

If our Committee sees proper to go to the great Head of the church and collect his instructions given to us, and given for a perfect system, and put it in tract form so that we may not only hear its (Committee) instruction but carry its teachings away with us in a tangible form, it will keep itself within Gospel bounds and its work will be accepted without discord. But if our Committee is to originate some scheme of its own, and Conference then seeks to give it force by *adopting* it and thus attempting to make it mandatory, then we may expect very unpleasant things to follow.

I wish it could be understood once, that what is called our "National Conference" is no law-making body. It has no right over any other body other than itself. If it has, the Brethren church is not the body of Christ and for Scriptural reasons should not exist. When we take up the inspired record and read of the body of Christ or true church, we find nothing about National Conferences, presidents, secretaries, etc. It has never been commissioned to do business for the Lord more than to be teaching agency. When Christ gave Peter the keys of the Kingdom of heaven, he did not tell him to give them to the National Conference of the Brethren church, when he got through with them.

I repeat it, Conference has never been commissioned by the divine word as a body of authority over the congregations. But some one says "If we all agree to give it authority, will it not be an authoritative body then?" I answer, no, NO. We cannot give it something *we have not got to give*. If that is all that is necessary to make a body an authoritative one, then Shakerism, Mormonism, Romanism and all the isms that ever existed have a right to go on gulling the people. Jesus says in Matt. 28: 18, "All authority hath been given unto me in heaven and on earth." This one expression settles the entire question with me, though there are many other quotations just as forcible.

I believe that the best method of convincing the world that the Bible alone is sufficient, is to be willing and ready to take our own medicine. I believe that the Gospel alone doctrine is not only good for the world but that it is good for the brethren. If our peculiar ailment is "self glory" rather than glorying in the cross, the dose may be rather bitter, but if taken in large quantities it will prove a sure cure."

Cannot our Committee publish its report, say by June 1st? It would surely be advantageous to do so.

Jan. 22.